small baker's scoops and row facing the front in contrast to the French who turn their backs to where they are going. These pirogues have no more draft than a small boat, no deck, or storage place, and no cover to keep beds, flour, and other goods dry other than an umbrella made of palm leaves and put over the blocks used to haul the pirogues up on the beach.

The man who organizes the voyage is captain of the pirogue, even if it does not belong to him. He gives all the orders of departure and return, and the others rely on him.

They use no dial or compass at sea. During the day they steer by the sun and at night by the stars, of which they have (knowledge). When they land, they make shelters against the rain where they may hang their beds. We call these ajoupas, which they make with banana or wild plantain leaves, or any other convenient ones: men render their father-in-law this service. They redden the back of their pirogue with a red earth that they say is the dung of a large snake they call aloubera, and which lives in a fearful cave.

[647]

CHAPTER VIII

The Labors of Our Savages and First of The Men

512 [442] They all get up very early, before dawn, and bathe in the stream, after which they light a fire in the great hall and chat while warming themselves. Some of them play the flute, although they know nothing about playing. When day arrives the women bring the men whatever they have to eat. That done, some go fishing, others clear woods to make gardens for planting manioc or sweet potatoes, others work on their canoes, and still others make little objects of handicraft 515 [442] after their fashion, such as the katouli [catoli]. This is a type of basket which the women carry on their backs by means of a cotton strap which they loop around their forehead, in contrast to our manner of using two straps which go under the arms and over the shoulders. These catoli are not closed behind, because the women secure whatever they put in by tying it with cords which are passed through holes on the two sides. Also, they make long baskets which fit together, the top one forming a cover for the bottom one. They make double

baskets with two weaves filled with custard-apple tree leaves between, and which are impenetrable by rain. There are also hébechets [or: ibichets], which are the sacks through which they strain their manioc flour. Also, there is the couleuvre [lit: 'adder'—because of its snake-like shape?—Ed.], a kind of arm-long sock to press the flour in. They attach the top to a peg and from the bottom roll a staff which they weigh down heavily, either by sitting on it or otherwise, and in no time their flour is dry. Others make matoutous, which are their tables. They are low, some round, some square, a little higher than a cassava. All this small handiwork which we have mentioned is made of certain large rushes that they call oualomam [ouallomag] that they dry and split into long, thin strips and paint black or red before using them. The red is from annatto, the black is from [the] the gum tree or the sandalwood which they burn. So that the dyes will be fast, they dissolve the second bark of a certain tree in water, which gives a strong liquid glue. They wet the reeds with this, then put on their annatto or black, then rub the reeds again with the gluey water. After drying in the sun, the paint never comes off. Others among them make belts; others fishing lines and so forth. When they go to bed, they always make a fire beneath their beds.

The Labors of The Women

The women are almost slaves of the men. They provide them with food and drink, take care of the children, and follow them everywhere to prepare their food.

As soon as they get up, they also go to bathe. Then they begin to scrape and shred manioc, make bread for breakfast, and prepare whatever they have for their husbands. Breakfast over, the women go to work. Some go to their gardens to plant manioc or sweet potatoes with a pointed stick, since they do not use hoes; others weed. The men do not trouble at all with that. The women who stay at the hut make cotton hammocks or make oil to rub or grease their husbands' hair with. They make this oil from a seed which they call couibou. They first let the seed rot, then dry it over the fire, then knead it between their hands, often spitting on it. Then they put it in the sun for a while and afterwards throw it in their couleuvres and press it to squeeze out the oil. They also make oil from the

512 Other men go to their houses in order to chop wood, or spend their
462 time at some small task which they consider necessary. Some em-
[415] ploy themselves by making ibichets. These are little sifters, round or square, with such small holes that they use them to sift their flour and oticou. They make them from the first barbs of a plant which the Caribs of Dominica call odalloman and which I have described under the name of solaman because I have heard it named by others in this way.

Still other men are seen making lines to fish in the open sea, others make cotton belts, while the laziest men of all cut off their beard with a knife or pluck it out, hair by hair. Some make boutou clubs, bows, arrows, or catolis which are a kind of carrying basket used by the women. The more industrious work on canoes and pirogues and often spend several full years making one.

241 When they go to clear the forest for the habitation of a neighbor,
462 it takes about two or three hours to do, if they feel like working. They knock down the trees in a hundred foot square, the wood lying in confusion on the ground. They then go drinking, and get drunk
[461] for the rest of the day and sometimes the whole night. Concerning all of these tasks, they work an hour a day, and even then so slackly that they seem to be mocking their job.

They consume the rest of the time being painted and combed by their wives, playing the flute, and having daydreams.

883 All this which has just been described is the work of men. However, all the youths continually practice drawing the bow and become so expert that they can shoot flying birds. They sometimes wrestle,
[524] but in a very different way from the French, for they grab each other by the forearm and give each other such shakes that Father Raymond [Breton] states he saw a man who, having been thrown on the ground, remained there more than a quarter of an hour before he became fully conscious.

562 Whatever may be said about the Indies being the paradise for
512 women, this is true only for our French women, as we shall describe in its place. Concerning the Carib wives, they are more exactly
[461] slaves of their husbands, rather than companions, for they are never
462 idle. As soon as they get up they go to bathe, and then prepare their
512 husbands' soup which is made with some boiled bananas. After the husband has been served a full plate, and he is through with it, they

462 begin to comb and arrange his hair and paint him with urucu [body
512 paint]. This being done, they make bread for the next meal—for they make fresh bread every day. Then they cook what their husbands and children have brought from hunting and fishing. They serve it to them with cassava when it is cooked. But it is not true, as Mr. de Rochefort assumes, that the women were obliged to get venison, or had to fish [in streams] far off in the woods or at the edge of the sea.

After this they go to cultivate their gardens and plow their lands with a big pointed stick which is like a boar spear. They don't use this stick in any way like a hoe. The women also concern themselves with the planting of provisions, cultivating them, uprooting manioc, grating manioc, pressing and sifting it, and cooking cassava out of it. They also make ouicou for their social gatherings. In addition to all of this, they bear the brunt of the care and feeding of their children. Those who remain at home busy themselves by making cotton hammocks and this takes them as much time as it takes their husbands to make pirogues. They are also very busy pressing the hulls of covaheu [Breton: couáheu] and palmetto in order to get oil for the head and hair of their husbands. It is necessary to observe that it would be unthinkable for a man to be seen aiding his wife in any way.

[278] The obligations which the women have in caring for the sick and binding the wounded have given them a marvelous knowledge of herbs, which they use to treat a large number of ailments.

5. Commerce

437 No kind of trade exists among the Caribs, neither buying nor selling, for they give each other very liberally all the things with which they can aid their fellowmen, provided they do not inconvenience themselves too much. No nation has ever been more in need of the manufactures which industry has made common in all the nations of Europe. Before European contact, when the Caribs
439 wished to cut down trees to make a house, they had nothing to use but stone axes. If they wished to fish they could use only hooks of caret turtle shell. If they planned to build a pirogue in order to go to war against their foes, they endured all the trouble imaginable